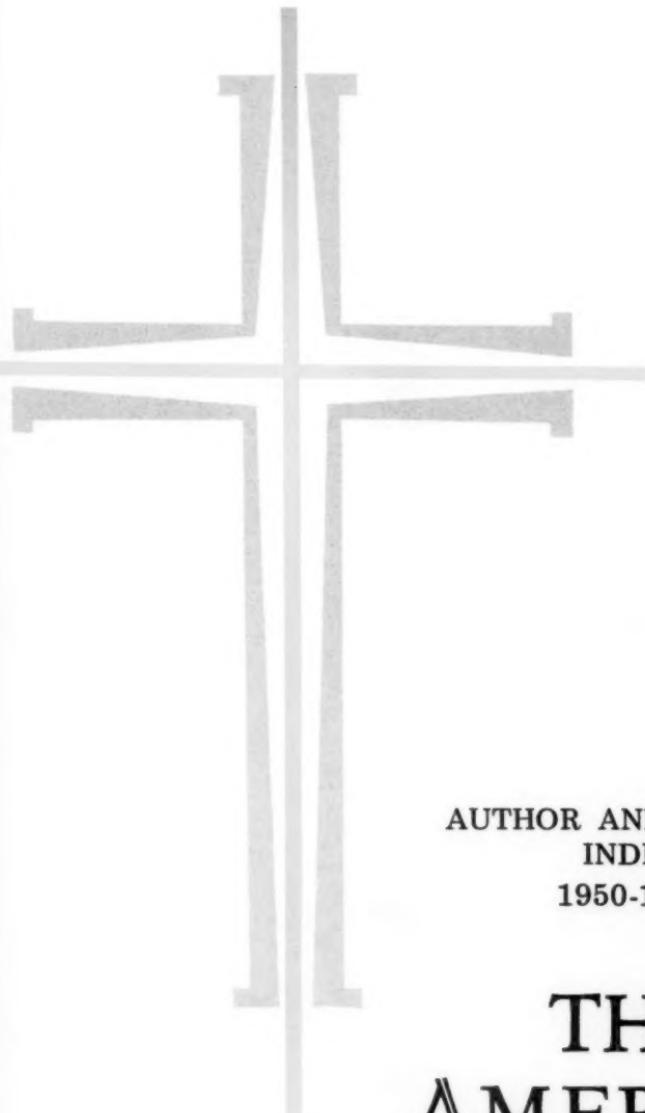
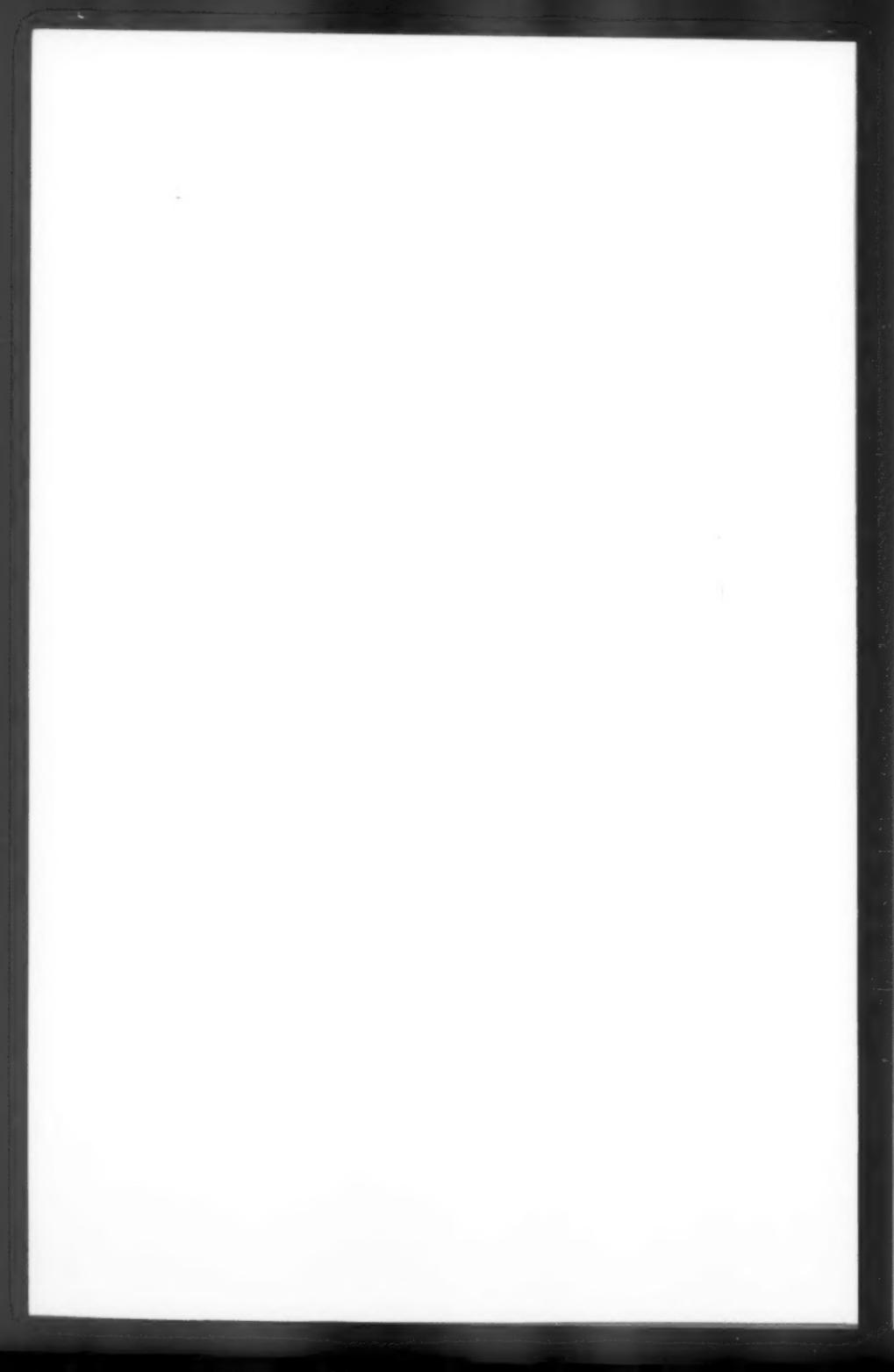


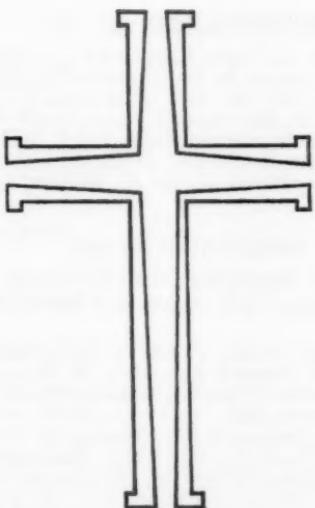
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AUTHOR AND SUBJECT
INDEX
1950-1979

THE
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REVIEW





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AUTHOR AND SUBJECT INDEX 1950-1979

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TABLE OF CONTENTS

| | |
|--|------|
| Introduction | vii |
| Interpretive Essay | viii |
| Author Index | 1 |
| Subject Index | 43 |
| A. Monasticism | 43 |
| A1. Monasticism in General | 43 |
| A2. Some Monastic Themes (including abbot, apostolate, chastity, community, contemplation, conversion, discretion, divine office, hospitality, humility, labor, lectio, obedience, poverty, profession) | 44 |
| A3. Monasticism before 500 A.D. | 47 |
| A4. Monasticism from 500 to 1000 A.D. (special sections on Bede, Benedict, Gregory and RM / RB) | 48 |
| A5. Monasticism from 1000 to 1500 A.D. (special sections Anselm and Bernard) | 51 |
| A6. Monasticism after 1500 A.D.: Description | 52 |
| A7. Monasticism after 1500 A.D.: Theory | 58 |
| B. Literature | 62 |
| B1. Literature in General | 62 |
| B2. Literature before 1500 A.D. | 62 |
| B3. Literature after 1500 A.D. | 66 |

| | |
|--|-----------|
| C. Spirituality | 71 |
| C1. Spirituality in General | 71 |
| C2. Spirituality before 1500 A.D. | 71 |
| C3. Spirituality after 1500 A.D. (special sections on Marmion, Merton and Teilhard) | 73 |
| C4. Liturgy | 76 |
| C5. Christian Life | 78 |
| C6. Mariology | 79 |
| D. Theology | 80 |
| D1. Theology in General | 80 |
| D2. Theology before 1500 A.D. | 81 |
| D3. Theology after 1500 A.D. (special sections on papal writings and Vatican II) | 82 |
| D4. Judaism | 85 |
| D5. Scripture | 86 |
| D6. Eastern Church | 87 |
| D7. Ecumenism | 87 |
| D8. Canon Law | 90 |
| E. Philosophy | 91 |
| E1. Philosophy in General | 91 |
| E2. Philosophy before 1500 A.D. | 91 |
| E3. Philosophy after 1500 A.D. | 92 |
| E4. Eastern Philosophy | 93 |

| | |
|---|----------------|
| F. History | 95 |
| F1. American History (North and South America) | 95 |
| F2. English History | 99 |
| F3. European History | 100 |
| G. Miscellaneous | 102 |
| G1. Arts (including art, architecture, drama, film, heraldry, music) | 102 |
| G2. Human Sciences (including anthropology, economics, health care, law, political science, psychology, sociology) | 103 |
| G3. Education | 105 |
| G4. Physical Sciences (including mathematics, biology, physics, technology) | 108 |
| G5. Editorial Policy | 108 |
| G6. Travel | 109 |

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Introduction

Terrence G. Kardong, O.S.B., (Editor 1982 -)

This special issue of *The American Benedictine Review* is a thirty-year index, covering the years from the beginning of publication till 1979. There is an author index, plus a classification of articles according to subject. It was thought that an index of titles would serve no particular purpose.

The inspiration for this project was derived from the example of our sister-publication, *Cistercian Studies*, which produces a complete index volume every ten years. The recent appearance of this welcome volume, written by Fr. Martinus Cawley, O.C.S.O., of Lafayette, OR, reminded the present editor that no comparable work has been done on ABR. In order to catch up with CS, we are indexing the first thirty years now and planning to follow through with subsequent indices every ten years.

One factor that helped to move the present project beyond the realm of mere good intentions was the invention of the computer. This modern tool is ideally suited for such work, since it can sort and classify in a flash what used to take hours of tedium and thousands of little cards to accomplish. Yet it is well-known that the computer can only accomplish what we give it to work with. In this case, the classification of the articles according to subject is solely the responsibility of the author, who must admit that he did not read every last one of them. The subject index is the result of educated guesses, some of which will no doubt appear ludicrous to those better-informed.

In conclusion, I would like to thank two of my confreres for their generous help with this project. Fr. Damian Dietlein taught me the computer skills necessary to do the work and he was always available when I came to an impasse. Br. Victor Frankenhauser proofread the manuscript and caught many things that had become invisible to the author.

Assumption Abbey,
Richardton, ND, 1987.

Interpretive Essay

The American Benedictine Review first saw the light of day in March of 1950. The first issue carried a pair of editorials explaining its purpose. The first, by Quentin Schaut of St. Vincent Archabbey, Latrobe, PA, spoke of the purpose of The American Benedictine Academy, of which the Review was the official journal. According to Article II of the bylaws, the ABA was: "to serve as an agency to stimulate and promote the interests and activities of American Benedictines and to cultivate and transmit the best traditions of Benedictine life and scholarship." Schaut thought it necessary to point out on the next page that the Review could hardly promote *all* Benedictine interests and activities. The main interest would be on Benedictine scholarship, which, he noted, "has not witnessed spectacular development in this country."

The second editorial was by the editor, Bonaventure Schwinn, of St. Benedict's Abbey, Atchison, KS. He also emphasized scholarship, but warned that ABR would only be interested in the work of scholars "who make the results of their research intelligible to the general reader." Along with this demand for clarity, he offered the opinion that research does not have to be "wedded to dullness." He also commented that the Review would have a broad scope, as broad as human culture, because that was the purview of the Academy. It was decided that the journal should not be narrowly focused, since Benedictine work is quite diverse. Finally, he added that ABR would feature studies by members of the Academy as well as articles of interest to them but written by others.

During Schwinn's editorship (1950-1958), the journal lived up to his promise: it catered to a popularized form of scholarship and it aimed at general reader interest. Few of the articles were documented in the formal academic style, but many of them were serious and thorough-going in their approach. There was an extensive book review section for the first five years, but it soon disappeared. Travelogues of European monasteries were a staple item, as well as news notes from monasteries all over the country.

During these first years, most of the authors were Benedictines. For the period 1950-1954, fully 72% of the pieces were written by members of the Order (and presumably of the Academy). That figure would drop to 62% for the next five-year period, and it continued to drop for the next 20 years, but in the beginning, ABR was largely written by Benedictines for Benedictines.

That never meant, however, that only Benedictine and monastic topics were discussed. From the very first issue the scope was as broad as had been promised. For example, the June issue of 1950

contained articles on: Gabriel Marcel, Cromwell, The First Amendment and Education, Christian Democracy, an Oxford travelogue, Monte Cassino, and economics. Those were all subjects that the Academy recognized as humanistic and of cultural importance; hence, they were admissible.

Of course, certain particularly Benedictine interests found ample expression in those first years, as they have ever since. In the 1950s, ABR carried many articles on Liturgy. That was a time when the Benedictines were spearheading a renewal of church worship that would soon come to fruition in the Second Vatican Council. Fr. Michael Ducey of St. Anselm's Priory in Washington, D.C., wrote many reports on the liturgical conferences which met each summer. In this matter, ABR and the Benedictines were in the avant-garde.

If the Benedictines were doing their advance homework for liturgical renewal, however, they were not thinking much about monasticism as such. It is surprising how few articles from that period dealt with either the theory or the history of monastic life. Fr. Odo Zimmermann of St. John's, Collegeville, wrote a serious study of *The Rule of the Master* and *The Rule of Benedict* in the very first issue, but for ten years after that, hardly a single truly scholarly article on the Rule appeared. Little wonder, then, that when "monastic renewal" was attempted in the 1960s, not much American scholarly research could be drawn upon.

Colman Barry of St. John's Abbey took over the editorship in 1958. He soon moved the journal in the direction of his expertise, which was historical. A regular feature of that era (1958-1964) was historical documentation from the archives of American monasteries. Perhaps Benedictines were simply becoming more conscious of their heritage and were willing to publish their historical documents. Nevertheless, Barry must have stimulated a lot of the historical activity that developed in that period.

There is no doubt that Barry's was a vigorous editorship. The Review began running interviews of people from all over the country, which surely entailed extensive planning and travel on the part of the editor. The present writer can remember him visiting his own abbey in the early sixties for the sole purpose of promoting articles for ABR. At the community meeting on a hot July evening, one monk objected that publishing could damage a monk's humility. Barry replied tartly that a better way to cultivate humility would be to experience a few rejection slips!

Another sign of his aggressive approach to editorship lay in the numerous survey articles that began to appear at that time. From 1960 to 1969, for example, Ignatius Hunt published an annual overview of Scripture studies. Ernest Kilzer did the same for philosophy,

Kilian McDonnell for ecumenics, Polycarp Sherwood for patristics, and Evangeline Anderson for education, though none of these were on a regular basis. At that time the Review also featured clusters of articles on a given subject. Some of these no doubt issued from Academy meetings and other conferences, but many of them must have been commissioned by the editor.

If there was any one topic that received special emphasis at this time, it was ecumenism. Of the 45 articles on that subject that appeared in the period of this index (1950-1979), fully half of them are located in the period of 1958-1964. When we consider that one of the major shifts in Catholic Church policy at Vatican II occurred in just this area, it is clear that the Benedictines, or at least their journal, were ahead of that shift.

It was also under Colman Barry that ABR took on "the St. John's Look." The cover was redesigned by Frank Kacmarcik and the printing was done at the North Central Printing Company, which was famous for its fine typography and design work. The size of the Review was also considerably expanded at that time, increasing from about 120 to 160 pages. All in all, ABR experienced a kind of Golden Age under Barry. That fact was noted by the Catholic Press Association, which said: "Special commendation should be given the revitalized *American Benedictine Review*. Under its new editorial direction the *Review* has suddenly become a major Catholic magazine."

In 1964, Teresa Ann Doyle of Mt. St. Scholastica Convent, Atchison, became the editor of the Review. Shortly before this happened, Quentin Schaut was again asked to formulate a statement of principle. He noted in his editorial (1963:3) that the Benedictines still suffered from a malady common to American Catholicism in general, namely, lack of intellectual depth. He repeated the traditional refrain: the Review would not concentrate on monastic subjects, but would continue to explore all aspects of human wisdom. Nevertheless, he insisted that such a broad purpose, far from dissipating the energy and attention of the monks on the things of God, should in fact make them better Benedictines. This philosophy was formulated in the aphorism: "schola contemplationis vel sapientiae." His point was that you cannot really have the one without the other.

In 1965, Doyle herself issued an important editorial statement entitled "Signs of the Times: A Call for Monastic Scholars." She pointed out that the renewal of religious and monastic life mandated by Vatican II was facing a serious obstacle. In every monastery there was a call for change and restructuring, but unfortunately much of the talk amounted to mere sloganeering, since few had sufficient historical data or theory to contribute to the discussion. Hence the need for monastic scholars.

Although Doyle's call for more profound monastic studies may sound like a repudiation of the broad purview of ABR, in fact she did not call for a narrow approach to these matters. For one thing, she did not mean to exclude the humane sciences, but asked that they be applied to monastic and Benedictine questions. Furthermore, she was certainly not calling for a simple return to what was known as "tradition," noting that all too often that simply meant a return to 19th Century Romanticism. What was needed was a better understanding of monasticism in its non-Benedictine (e.g., Cistercian) and non-Christian (e.g. Buddhist) forms. Only then would we be able to understand the essence of monasticism apart from its cultural manifestation.

Indeed, the Review made some progress in this direction during the 1960s. For the first time, there were serious articles on the nature of monasticism and the Benedictine charism. Some of this took the form of a long interchange between three Benedictine writers, Wilfrid Tunink, Ronald Roloff and Claude Peifer. The argument here was between a more withdrawn, contemplative monasticism versus the traditional American model of apostolic and educational activity. Tunink and Peifer took the first position, Roloff the second.

In the thirty years of ABR surveyed by this index, articles on monastic theory are not prominent. True, some 67 of them are catalogued under that heading, but of those, not half could be called serious scholarship. During the editorship of Teresa Ann Doyle, 17 of these articles on monastic theory appeared in these pages, several of these being major statements on the situation of modern monasticism. In the 1950s, there were numerous articles describing the monastic life as actually lived in our American houses. Since monasticism is in fact a concrete lifestyle, these descriptions were not without value. But it was only under the impetus of Vatican II that American monks and nuns began to apply their theoretical understanding to monastic questions.

In 1968, Timothy Fry of St. Benedict's Abbey, Atchison, became the editor of the Review, a position he would hold until 1982. Early in his regime, the journal fell into a crisis which threatened its very existence. The American Benedictine Academy had lost much of its membership and was faced with dissolution; the Review would have to be restructured if it were not to die the same death. Since every member of the Academy was an automatic subscriber to the Review, a whole new basis of funding had to be found.

Eventually, the abbeys of the country were persuaded to subsidize the journal by means of an annual gift drive, plus the purchase of numerous gift-subscriptions to be sent to monasteries around the world. The man who engineered this rebuilding of the

Review was Abbot Brendan Downey of St. Benedict's Abbey, Atchison. He and his community contributed considerable time and money to keeping the publication going. Not the least of their contributions was the editorship of Timothy Fry.

Like every previous editor, Fry moved the Review in the direction of his personal gifts and expertise. In his case, the training was that of a scholar of medieval English literature. Thus it was not unusual to see an increase of scholarly articles during this period, the last one covered by this article. In fact, ABR became a highly sophisticated journal in the time of Timothy Fry. Under his meticulous editing, the watchword was precision and careful research. Hardly an article appeared that was not backed by copious documentation and scholarly depth.

Unfortunately, this did not mean that Benedictines were doing the scholarship. As a matter of fact, only 28% of the articles for the period 1974-1979 were written by members of the Order. In the previous five years, the percentage was hardly higher: 32%. Most of the authors were now university professors, capable of turning out mature and polished scholarship. Many of the articles were in the area of literature, and especially medieval English literature. Of the 70 articles that fall into that category in our 30-year survey, fully 52 of them occur in the period 1968-1979.

Why did the percentage of Benedictine authors fall from two-thirds to one-third from 1954 to 1979? No one can say for sure, but several suggestions might be ventured. First of all, Benedictine scholars became less provincial after the window-opening of Vatican II. Before that epochal event they felt a need for an in-house association such as the American Benedictine Academy, but the ecumenical age caused them to venture out into the wide world and join forces with their scientific peers. As a consequence, these same scholars were now more likely to publish in the specialized journals of their own discipline rather than in a broadly humanistic journal like ABR. Consequently, the broad approach of this Review may have cost it the services of some of its own Benedictine constituency.

By way of parenthesis, it can be noted that the survey articles that ABR provided for its readership in the 1960s were rendered obsolete by the drive toward specialization so prominent in the 1970s and 1980s. Nowadays, one turns to the Scripture journals and the Ecumenical journals for such information.

But what about monastic questions? If the humanities people preferred to publish elsewhere, should not the gap have been filled by the monastic scholars? In fact it was not. The revival of monastic studies promised by the ferment of the 1960s did not carry over into the 1970s. One of the reasons for this may be that that renewal it-

self lacked depth and staying power. In fact, life for the Benedictine men (the women are a separate case) did not change all that much as a result of the Council. Hence the vacuum of monastic scholarship persisted (and persists today). Why else is it, for example, that no serious commentary on the *Rule of Benedict* has yet emerged from American monastics?

There was another factor, however, that does help to explain the failure of the Review to become more monastic in its orientation during the 1970s. By then several other English-language monastic journals had made their appearance: *Cistercian Studies*, *Monastic Studies*, *Studia Monastica* (some English articles), *Benedictines*, *Tjurunga* and others as well. In recent years, more articles on monasticism are being written, many of them by non-monastics, but the increase in the number of journals has outstripped the increase in production.

Finally, it has to be admitted that one reason why more Benedictines are not writing is that they are under no compulsion to do so. Professors in graduate schools must "publish or perish," but most Benedictines capable of good scholarship teach in the schools run by their own communities. These schools usually prefer to give their teachers heavy teaching loads rather than time to write. That approach may produce a high standard of classroom excellence, but it does not serve to promote the quality of a journal like this one.

Judging from the first thirty years, then, can we say that ABR has fulfilled its purpose? It has remained a scholarly review during all those years, but the emphasis has moved from a kind of *haute-vulgarization* to more formal scientific scholarship. Whether this is a gain or a loss depends on one's point of view. To the average Benedictine reader, the Review has become less accessible, but to the learned audience, it has become more challenging, more credible.

Over the years, the Review has clung stubbornly to its refusal to narrow its scope down to articles on monasticism and spirituality (a la *Cistercian Studies*). There is a kind of honesty about this, since the Benedictines are in fact much broader than that in their interests. But the price we have paid is rather high: we have not been able to provide a sustained body of scholarship in the service of modern monastic renewal. The current editor takes it as his mission and task to remedy that defect.



Author Index

- Ahlbrecht, Ansgar, O.S.B., and Maurus Muench, O.S.B., "An Ecumenical House on the Council's Periphery," 15:2 (1964) 198-205
- Alexsandr, H.R.H. Prince, "The Eastern Easter," 18:1 (1967) 103-106
- Amadio, Anselm H., O.S.B., "A Review of Contemporary Studies in Theology," 14:2 (1963) 292-318
- Anderson, Evangeline, O.S.B., "Latest Trends in Education Among Benedictine Sisters," 13:2 (1962) 201-214
- Anderson, John D., "Tropes: A Reappraisal," 25:3 (1974) 364-376
- Anson, Peter F., "Anglican Benedictines," 22:1 (1971) 21-28
- Antoninus, Brother, O.P., "The Artist and Religious Life," 11:3-4 (1960) 223-238
- Appel, Regis, O.C.S.O., "Cassian's *Discretio*--a Timeless Value," 17:1 (1966) 20-29
- Archarya, Francis, "Towards a World Monastic Order," 25:4 (1974) 513-535
- Armstrong, A.M., "Two Letters of John Sobieski," 1:1 (1950) 103-109
- Asher, Richard E., "The Mystical Theology of St. Maximus the Confessor," 29:1 (1978) 86-95
- Ashley, Kathleen M., "The Specter of Bernard's Noonday Demon in Medieval Drama," 30:2 (1979) 205-221
- Attwater, Donald, "Benedictines and the Christian East," 3:2 (1952) 101-113
- Augustin, Pius, O.S.B., "Christian Freedom on the Campus," 19:1 (1968) 73-83
- Avery, Lydia, "Secular Institutes: A Bibliographical Essay," 13:1 (1962) 50-70
- Avery, Lydia, "The Secular Institute: St. Bonifacius," 14:1 (1963) 62-68
- Baer, Alban, O.S.B., "The Careers of Cardinal Gasquet," 5:2 (1954) 113-122
- Baglivi, Giuseppe, and J.L. Baird, "Salimbene and *Il Bel Motto*," 28:2 (1977) 201-209
- Baird, J.L., and Giuseppe Baglivi, "Salimbene and *Il Bel Motto*," 28:2 (1977) 201-209
- Baker, Imogene, O.S.B., "Merry in God--A Tribute to Dom Benedict Brosnahan," 17:1 (1966) 78-84
- Barry, Colman J., O.S.B., and Frederick E. Flynn, "Catholic Education: Need and Opportunity," 18:2 (1967) 155-175
- Barry, Colman J., O.S.B., "The First Hurrah: Boniface Wimmer, O.S.B.," 28:1 (1977) 30-40

- Barry, Colman J., O.S.B., "The German Triangle of the West," 3:3 (1952) 210-239
- Barry, Colman J., O.S.B., "The Benedictine Pioneers in Minnesota Territory," 6:4 (1955) 357-388
- Barry, Colman J., O.S.B., "Cardinal Muench: Mission of Charity," 19:4 (1968) 403-426
- Barry, Gregory, O.S.B., "Glenstal Priory," 2:1 (1952) 61-68
- Barry, Robert M., "John Dewey and American Thomism: The Challenge," 10:3-4 (1959) 219-225
- Barry, Robert M., "John Dewey and American Thomism, II: A Moment in Dialogue," 11:3-4 (1960) 262-268
- Barry, Robert M., "Direction of American Philosophy: A Bibliographical View," 15:2 (1964) 215-236
- Barry, Robert M., "Christian Metaphysics and a Technological World," 16:4 (1965) 473-485
- Barry, Robert M., "American Religious Thought: A Bibliographical Essay," 22:3 (1971) 257-285
- Barry, Robert M., "Language as a Reality Model," 23:2 (1972) 155-163
- Barry, Robert, M., "The Future of American Philosophy: A Bibliographical View," 19:1 (1968) 146-179
- Bartholome, Bishop Peter W., "St. John's Abbey Centennial Sermon," 7:3-4 (1956) 203-215
- Bauman, Albert, O.S.B., "The Abbey of Montserrat," 3:1 (1951) 7-17
- Bauman, Albert, O.S.B., "Buddhist Monasticism: An Interview," 8:2 (1957) 108-120
- Baumberger, Rudolph, O.S.B., and three other Benedictines, "Mission to Migrant Workers: An Interview," 13:3 (1962) 338-345
- Bayne, Wilfrid, O.S.B., "Heraldry as a Hobby," 6:1 (1955) 39-52
- Bayne, William Wilfrid, O.S.B., "The Religious Significance of the Beautiful," 3:2 (1952) 135-147
- Bayne, William Wilfrid, O.S.B., "Thirty-Three Years of Portsmouth History," 3:4 (1952) 315-339
- Beale, Walter H., "Walter Hilton and the Concept of 'Medled Lyf,'" 26:4 (1975) 381-394
- Becker, Johanna, O.S.B., "Operation Mississippi: An American Mission," 17:1 (1966) 68-74
- Becker, Johanna, O.S.B., "Arts and Craftsmen: An Abbey and the Northwest," 13:4 (1962) 509-511
- Beckman, Peter, O.S.B., "Oswald Moosmueller in Kansas," 7:3-4 (1956) 263-280

- Behrendt, Roland, "St. Boniface," 5:3 (1954) 243-260
- Behrendt, Roland, O.S.B., "The Library of Abbot Trithemius," 10:1-2 (1959) 67-85
- Bekes, Gerard, O.S.B., "A Roman Theologian on the Uppsala Assembly," 20:1 (1969) 122-129
- Benedictine College Presidents, "Christian Faith and the Liberal Arts," 11:1-2 (1960) 67-82
- Benson, C. David, "Ancient World of John Lydgate's *Troy Book*," 24:3 (1973) 299-312
- Benson, C. David, "Prudence, Othea and Lydgate's Death of Hector," 26:1 (1975) 115-123
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- Sitzmann, Marion, O.S.B., "Lawrence of Aquileja: A Study of Origins of the Business Letter," 28:2 (1977) 188-200
- Skillin, Edward S., "The Catholic as American Citizen," 5:2 (1954) 105-112
- Skillin, Edward S., "Interview," 14:1 (1963) 79-89
- Skudlarek, William, O.S.B., "Obedience to One Another," 21:4 (1970) 484-495
- Slusser, Herbert, "Humanism and the Middle Class," 14:3 (1963) 414-434
- Smith, Hugh, O.S.B., "Siouxan-Monastic Spirituality: Desert Connection," 30:4 (1979) 370-384
- Smith, Kalmin D., "The Politics of Civil Religion," 26:1 (1975) 89-106
- Smith, M. Pamela, SS.C.M. "Augustinian Time," 29:4 (1978) 371-380
- Smith, Sarah Stanbury, "Folce to Frofe: The Theme of Consolation in *Beowulf*," 30:2 (1979) 191-204
- Smyth, Damian, O.C.S.O., "Report on a European Conference on the Divine Office," 19:4 (1968) 546-553
- Sneed, Richard J., O.S.B., "The Amazing St. Jerome," 7:3-4 (1956) 230-247
- Sobosan, Jeffrey G., C.S.C., "Community and Prophecy in Pilgrim Theology," 26:1 (1975) 107-114
- Soederblom, Nathan, "The Resurrection Hope," 19:1 (1968) 43-56
- Spearritt, Placid, O.S.B., "The Survival of Mediaeval Spirituality Among the Exiled English Black Monks," 25:3 (1974) 287-316
- St. Anselm's Monks, "The St. Anselm's Story, An Interview with the Abbot, Prior and Dean," 13:2 (1962) 187-197
- St. Gregory's Abbey, Three Rivers, Michigan, "Interview," 14:4 (1963) 531-545
- St. Meinrad Seminary Faculty, "Renewal and Depth in the Seminary Program: Interview," 15:4 (1964) 474-494
- St. Vincent Archabbey, "Centennial Celebration," 6:2 (1955) 220-223
- Stack, Nicolete Meredith, "The Gallery of Living Catholic Authors," 8:1 (1957) 41-45
- Stallbaumer, Virgil R., O.S.B., "Socialism at Work in England," 1:4 (1950) 490-502

- Stallbaumer, Virgil R., O.S.B., "Hazlitt's *Life of Thomas Holcroft*," 5:1 (1954) 27-44
- Stallbaumer, Virgil R., O.S.B., "Portugal and Its Shrine at Fatima," 5:4 (1954) 345-357
- Stallbaumer, Virgil R., O.S.B., "The Canterbury School of St. Gregory's Disciples," 6:4 (1955) 389-407
- Stallbaumer, Virgil, O.S.B., "Modern Groundlings and the Aims of Drama," 21:3 (1970) 335-350
- Stallbaumer, Virgil R., O.S.B., "The Canterbury School of Theodore and Hadrian," 22:1 (1971) 46-63
- Stallbaumer, Virgil R., O.S.B., "The York Cathedral School," 22:3 (1971) 286-297
- Stanley, David, S.J., "A Suggested Approach to *Lectio Divina*," 23:4 (1972) 439-455
- Steichen, Donna, "J.F. Powers and the Noonday Devil," 20:4 (1969) 528-551
- Stein, Benjamin, J., O.S.B., "Monastic Table Reading," 6:1 (1955) 91-98
- Stepsis, Robert P., "Fulfillment of Self and Union with God in the Writings of Bernard of Clairvaux," 24:3 (1973) 348-364
- Stevens, Clifford, "Thomas Merton: An Appraisal," 18:2 (1967) 223-226
- Stevens, Clifford, "Thomas Merton + 1968: A Profile *In Memoriam*," 20:1 (1969) 7-20
- Stevens, Clifford, "The Contemplative Witness of Thomas Merton," 26:4 (1975) 395-405
- Stevens, Pauline, O.S.B., "Experimentation in Communities of Women," 18:1 (1967) 74-81
- Stinson, John J., "Graham Greene's 'The Destroyors': Fable for a World Far East of Eden," 24:4 (1973) 510-518
- Stock, Augustine, O.S.B., and Niles Wesch, O.S.B., "A Scandinavian Monastery," 15:1 (1964) 80-91
- Sturm, Ralph D., "Thomas Merton: Poet," 22:1 (1971) 1-20
- Sullivan, Jeremiah F., "Early Monasticism in Gaul," 16:1 (1965) 32-46
- Sullivan, Malachy, O.S.B., "Gabriel Marcel, Christian Existentialist?" 1:2 (1950) 165-192
- Sullivan, Sr. Bede, O.S.B., "Unity Day at Coventry: Benedictines Participate in 'Vision of Europe Week,'" 18:3 (1967) 421-423
- Sullivan, Terence, O.S.B., "School Dropouts and Military Crimes," 20:3 (1969) 407-417
- Sullivan, Terence, O.S.B., and Hamilton I. McCubbin, "A Theory of Army Corrections and its Application," 22:2 (1971) 177-186

- Sullivant, Raymond, S.J., "Taizé after Twenty-Five Years," 17:1 (1966) 75-77
- Swidler, Arlene, "Brownson and the "Woman Question," 19:2 (1968) 211-219
- Swidler, Arlene, "Spirituality in the Fiction of Gertrud von le Fort," 30:2 (1979) 146-158
- Swidler, Leonard, "Neideraltaich, an Ecumenical Abbey," 12:2 (1961) 220-227
- Swidler, Leonard, "Max Josef Metzger: Witness for Peace and Unity," 13:2 (1962) 153-186
- Swidler, Leonard, "The Catholic Historian and Freedom," 17:2 (1966) 133-153
- Tavard, George, H., "Irenic Dimensions of the Liturgical Movement," 14:2 (1963) 175-177
- Taylor, Adrian, O.S.B., "On the Authorship of the *Imitation of Christ*," 5:3 (1954) 197-201
- Teahan, John F., "Meditation and Prayer in Merton's Spirituality," 30:2 (1979) 107-133
- Tegeder, Vincent G., O.S.B., "The Abbot Smith Letters and The American Benedictines," 6:1 (1955) 24-38
- Tegeder, Vincent G., O.S.B., "Documents: Catholic Lincolniana," 13:4 (1962) 596-607
- Theisen, Jerome P., O.S.B., "Monks and the Mission of the Church," 28:2 (1977) 167-179
- Theisen, Jerome P., O.S.B., "Models of Papal Ministry and Reliability," 27:3 (1976) 270-284
- Theisen, Sylvester P., "Man and Nuclear Weapons," 14:3 (1963) 365-390
- Thompson, William M., S.S., "Johannes Metz on the Discernment of Evil," 24:4 (1973) 455-477
- Thompson, William M., "The Christic Universe of Pierre de Berulle and the French School," 29:4 (1978) 320-347
- Thorman, Donald J., "Marmion's Message for the Laity," 14:1 (1963) 16-19
- Thuis, Columban, O.S.B., "Travelogue," 2:2 (1951) 222-228
- Thuis, Columban, O.S.B., "Travelogue," 2:3 (1951) 335-341
- Thuis, Columban, O.S.B., "Travelogue," 2:4 (1951) 371-379
- Thuis, Columban, O.S.B., "Travelogue," 3:1 (1952) 51-60
- Thuis, Columban, O.S.B., "Travelogue," 3:2 (1952) 159-167
- Thuis, Columban, O.S.B., "Travelogue," 3:3 (1952) 248-256
- Thuis, Columban, O.S.B., "Synod of the Abbots President in Rome," 7:1 (1956) 26-30

- Thuis, Columban, O.S.B., "The Holy Land, June, 1956," 7:2 (1956) 138-143
- Tisdale, Charles P.R., "Boethian 'Hert-Huntyng': The Elegiac Pattern of *The Book of the Duchess*," 24:3 (1973) 365-380
- Tkacik, Arnold, O.S.B., "Benedictines of L'Hay-Les-Roses," 2:2 (1951) 172-180
- Tkacik, Arnold, O.S.B., "The Twentieth Century Monk," 16:2 (1965) 242-262
- Tkacik, Arnold, O.S.B., "Priesthood, Prophecy and Wisdom in the Old Testament and in the Contemporary Church," 21:4 (1970) 507-525
- Tkacik, Arnold, O.S.B., "Christian Monastic Fellowship in a Changing World," 23:1 (1972) 24-39
- Tkacik, Arnold, "Recent Biblical Study," 24:4 (1973) 407-433
- Trower, Katherine B., "The Figure of Hunger in *Piers Plowman*," 24:2 (1973) 238-260
- Trower, Katherine B., "Spirit Sickness in the Physician's and Pardoner's Tales: Thematic Unity in Fragment VI of the *Canterbury Tales*," 29:1 (1978) 67-86
- Tschan, Robert E., "Monasticism—Dead or Alive!" 19:3 (1968) 281-290
- Tucker, Dunstan J., O.S.B., "*In Exitu Israel de Aegypto: The Divine Comedy* in The Light of the Easter Liturgy," 11:1-2 (1960) 43-61
- Tucker, Dunstan J., O.S.B., "Dante's Reconciliation in the *Purgatorio*," 20:1 (1969) 75-92
- Tunink, Wilfrid, O.S.B., "Purity of Heart and the Modern Monk," 10:3-4 (1959) 205-218
- Tunink, Wilfrid, O.S.B., and Ronald Roloff, O.S.B., "Omnibus: Purity of Heart and the Modern Monk," 13:1 (1962) 123-150
- Tunink, Wilfrid, O.S.B., and Ronald Roloff, O.S.B., "Purity of Heart and the Modern Monk, A Dialogue," 13:3 (1962) 359-389
- Tunink, Wilfrid, O.S.B., "The Apostolic Life," 14:4 (1963) 516-530
- Upson, Wilfrid, O.S.B., "American Memories," 1:1 (1950) 37-59
- Upson, Wilfrid, O.S.B., "From Hoboken to Hollywood," 1:3 (1950) 357-387
- Upson, Wilfrid, O.S.B., "Movies and Monasteries," 1:4 (1950) 549-553
- Van Allen, Rodger, "John Calvin on Clerical Celibacy," 232-244
- Van Hoek, Kees, "Johannes Joergensen: A Profile," 7:1 (1956) 54-58
- Van Zeller, Hubert, O.S.B., "Of Humility," 8:4 (1957) 324-349
- Van Zeller, Hubert, O.S.B., "The Benedictine's Choice," 19:1 (1968) 64-68
- Van Zeller, Hubert, O.S.B., "Renewal or Accommodation?" 19:3 (1968) 317-322
- Vann, Gerald, O.P., "Promoting Ecumenical Understanding," 13:4 (1962) 567-577

- Veith, Henry M., "Superman or Supernatural Man?" 16:1 (1965) 81-84
- Viktora, Claude G., O.S.B., "The Ecumenical Idea and Its Present," 5:3 (1954) 233-242
- Villere, Charles, O.S.B., "Religious Teachers on the Secular Campus," 18:4 (1967) 531-541
- Von Schenk, Berthold, "Protestant Liturgical Renewal and the Quest for Unity," 186-193
- Voith, M. Agnes, O.S.B., "Mother M. Beatrice Renggli, O.S.B., Foundress of the American Olivetan Benedictine Sisters, Jonesboro, Arkansas," 25:3 (1974) 389-409
- Wack, Dunstan J., O.S.B., "Moral Consciousness and Conscience," 5:4 (1954) 311-325
- Wack, Dunstan J., O.S.B., "The Mature Personality," 8:1 (1957) 7-17
- Wack, Dunstan J., O.S.B., and Dorothy H. Pisula, "The Will in Contemporary Psychology," 19:4 (1968) 437-451
- Wagner, Mary Anthony, O.S.B., "The Renewal of the Liturgy in the Convent," 16:3 (1965) 431-444
- Wagoner, Walter, D., "Random Thoughts on Vocations," 17:2 (1966) 179-184
- Walker, Gerald L., O.S.B., "Community in Dialogue Retreat: An Interview," 17:3 (1966) 362-371
- Walsh, Mary Margaret, O.S.B., "The Judgment Plays of the English Cycles," 20:3 (1969) 378-394
- Ward, Leo R., C.S.C., and Waldemar Gurian, "Catholic Universities in a Secular Society," 19:1 (1968) 91-102
- Wasserman, Julian N., and S.L. Clark, "Purity: The Cities of the Dove and the Raven," 29:3 (1978) 284-306
- Wathen, Ambrose, O.S.B., "Relevance of the Rule Today," 19:2 (1968) 234-253 Wathen, Ambrose, O.S.B., "Monastic Institute of Federation of Americas 1973," 25:2 (1974) 246-286
- Wathen, Ambrose, O.S.B., "Monastic Institute of Federation of Americas 1974," 26:4 (1975) 341-368
- Wathen, Ambrose, O.S.B., "Monastic Institute of the Benedictine Federation of the Americas, 1976," 28:3 (1977) 227-259
- Wathen, Ambrose, O.S.B., "The Exigencies of Benedict's Little Rule for Beginners: RB 72," 41-66
- Wathen, Ambrose, O.S.B., "The Chase--The Climb--The Cross," 29:3 (1978) 205-225
- Wathen, Ambrose, O.S.B., "Consider Your Call Considered," 30:4 (1979) 343-369
- Watson, Harold, O.S.B., "Paul Claudel, 1868-1955, Oblate of St. Benedict," 19:4 (1968) 483-491

- Weakland, Rembert, O.S.B., "Community: The Monastic Tradition," 26:3 (1975) 233-250
- Webber, Richard H., and Erwin W. Powell, "Brain Mechanisms in Emotion," 27:2 (1976) 217-234
- Weber, Carl, O.S.B., "The Third Use of the Law and Luther's *Lectures on Galatians* (1535)," 17:3 (1966) 372-396
- Weber, Francis J., "Thomas Conaty Confronts Problems of His Day," 16:4 (1965) 557-564
- Weber, Francis J., "The Meaning of the Term 'Father' as Applied to Catholic Priests," 18:3 (1967) 338-343
- Weber, Francis J., "Candidate of Last Resort?" 19:2 (1968) 193-202
- Weber, Francis J., "Is It the 'R.C. Church' or Not?" 20:1 (1969) 93-96
- Weber, Francis J., "Pope Pius XII and the Vatican Council," 21:3 (1970) 421-424
- Weber, Francis J., "Witness for Pius XII," 26:2 (1975) 227-230
- Weber, Francis J., "John Tracy Ellis, Historian of American Catholicism," 17:4 (1966) 467-478
- Weber, Francis J., "The Trend Toward Titular Simplicity," 23:1 (1972) 150-153
- Weckman, George, "The Ashram, A Different Kind of Religious Community," 23:1 (1972) 98-112
- Weigel, Gustave, S.J., "Impact of the Liturgical Movement on Catholic Ecumenism," 14:2 (1963) 194-197
- Weiser, Frederick S., "Communal Ministries in Lutheranism: The Historical Precedent," 19:3 (1968) 301-316
- Weisheipl, James A., O.P., "The Parisian Faculty of Arts in Mid-Thirteenth Century: 1240-1270," 25:2 (1974) 200-218
- Wenninger, Magnus J., O.S.B., "The Story of Polyhedron Models," 23:2 (1972) 206-213
- Wesch, Niles O.S.B., and Augustine Stock, O.S.B., "A Scandinavian Monastery," 15:1 (1964) 80-91
- West, Philip J., "Liturgical Style and Structure in Bede's Homily for the Easter Vigil," 23:1 (1972) 1-8
- West, Philip J., "Liturgical Style and Structure in Bede's Christmas Homilies," 23:4 (1972) 424-438
- Westkaemper, Remberta, O.S.B., "Darwin's *Origin of Species* in the Light of Modern Genetics," 5:2 (1954) 131-141
- Weygant, Naomi, O.S.B., "Glorifying God With A Camera Lens," 13:2 (1962) 223-225
- White, Leland J., "Christology and Corporate Ministry," 26:1 (1975) 54-74

- Whitley, Cuthbert M., O.S.B., "The Social Scientist as Theoretician for Alfred Schutz," 26: (1975) 25-37
- Whitley, Cuthbert M., "An Effort at Monastic Recovery: A Sociological Interpretation," 29:1 (1978) 1-32
- Williams, Melvin G., "From Transgression to Transformation?" 16:1 (1965) 78-80
- Williams, Pieter D., "Music, Time and Tears in *Richard II*," 22:4 (1971) 472-485
- Williams, Pieter D., "The Function of the Chorus in Eliot's *Murder in the Cathedral*," 23:4 (1972) 499-511
- Wilt, Hugh J., O.S.B., "Taiwan Today," 13:4 (1962) 557-567
- Wimmer, Boniface, O.S.B., "A Long Lost Letter of Boniface Wimmer," 120:3 (1969) 309-320
- Winslow, Bede, O.S.B., "The Meeting of the East with the West," 2:2 (1951) 181-189
- Winslow, Bede, O.S.B., "The Meeting of East and West," 10:3-4 (1959) 176-183
- Winzen, Damasus, O.S.B., "Gueranger and the Liturgical Movement," 6:4 (1955) 419-426
- Wissolik, Richard D., "The Monk Eadmer as Historian of the Norman Succession: Koerner and Freeman Examined," 30:1 (1979) 32-43
- Wolff, Madeleva, C.S.C., "Catholic Literature," 2:3 (1951) 300-306
- Wolff, Madeleva, C.S.C., "Belloc as Biographer," 4:4 (1953) 319-330
- Wolff, Madeleva, C.S.C., "Who Is Phyllis? What Is She?" 5:4 (1954) 306-310
- Wolff, Madeleva, C.S.C., "Culture and Catholic Youth," 10:3-4 (1959) 184-186
- Wolff, Renata, "Pattern of Medieval Monastic Reforms," 18:3 (1967) 375-384
- Wolters, Gilbert F., O.S.B., "Interracial Monastery in Kentucky," 2:4 (1951) 380-386
- Wolters, Gilbert F., O.S.B., "Emergence of the Colored People," 12:2 (1961) 163-177
- Woo, Esther, "Subjective Love and Objective Charity in the Thought of Gabriel Marcel," 23:1 (1972) 40-55
- Wortman, Ildephonse J., O.S.B., "The Horizontal and Vertical Broadening of Gregorian Chant," 9:1-2 (1958) 65-69
- Wu, John C.H., "Christianity, the Natural Law, and the Common Law," 6:2 (1955) 133-147
- Wu, John C.H., "Chinese Ethics and Christian Humanism," 8:4 (1957) 293-312

- Yu-Pin, Archbishop Paul, "Wanted: A Chinese Aquinas," 2:2 (1951) 153-155
- Yzermans, Vincent A., "A Christmas Meditation," 12:4 (1961) 403- 414
- Yzermans, Vincent A., "Pope John's Council," 13:4 (1962) 550-557
- Zellner, Aubrey A., O.S.B., "A Twelve-Point Program for Education in India," 3:2 (1952) 148-158
- Zellner, Aubrey A., O.S.B., "India's Language Problems," 6:2 (1955) 214-219
- Zenner, Ambrose, O.S.B., "The Sources of St. Benedict's Concept of Peace," 4:3 (1953) 201-229
- Zenner, Ambrose, O.S.B., "Elements of Benedictine Peace," 4:4 (1953) 293-318
- Zenner, Ambrose, O.S.B., "St. Benedict's Peace," 5:1 (1954) 45-73
- Ziegelmaier, Gregory, "Liturgical Symbol and Reality in the Poetry of George Herbert," 18:3 (1967) 344-354
- Ziegelmaier, Gregory, "God and Nature in the *Beowulf* Poem," 20:2 (1969) 250-258
- Zimmermann, Odo J., O.S.B., "The *Regula Magistri*: The Primitive Rule of St. Benedict," 1:1 (1950) 11-36
- Zimmermann, Odo J., O.S.B., "The Earliest Witness to the Election of the First Benedictine Pope," 4:1 (1953) 65-76
- Zimmermann, Odo J., O.S.B., "An Unsolved Problem: *The Rule of St. Benedict* and *The Rule of the Master*," 10:1-2 (1959) 86-106
- Zimmermann, Odo J., O.S.B. "Report on Second Latin American Monastic Encounter," 27:2 (1976) 164-170



Subject Index

A. Monasticism

A1. Monasticism in General

- Archarya, Francis, "Towards a World Monastic Order," 25:4 (1974) 513-535
- Benz, Suitbert, O.S.B., "The Monastery as a Christian Assembly," 17:2 (1966) 166-178
- Calati, Benedetto, Er. Cam. O.S.B., "Monastic Spirituality: An Essay on Methodology," 15:4 (1964) 437-457
- Cardinale, Archbishop Igino, "If St. Benedict Were Alive Today," 18:3 (1967) 297-306
- Cary-Elwes, Columba, O.S.B., "Monastic Spirituality: A Review Article," 17:3 (1966) 342-344
- Colombas, Garcia M., O.S.B., "A Simple and Contemporary Monastery," 17:1 (1966) 51-59
- Dumm, Demetrius, O.S.B., "Monasticism and Contemporary Culture," 26:2 (1975) 125-141
- Gaughan, Norbert F., "Monasticism and the Secular City," 18:1 (1967) 62-69
- Griffiths, Bede, O.S.B., "The Monastic Order and the Ashram," 30:2 (1979) 134-145
- Gut, Benno, O.S.B., "The Nature of Benedictine Monachism," 10:3-4 (1959) 158-162
- Hilpisch, Stephen, O.S.B., "The Benedictine Ideal Through the Centuries," 15:3 (1964) 381-394
- Kreinheder, Arthur C.S.C., "Interview," 14:4 (1963) 545-561
- Kucera, Daniel, O.S.B., "The Concept of Monastic Service: Its Implications for Modern Society," 17:3 (1966) 309-313
- Leclercq, Jean, O.S.B., "The Monastic Tradition of Culture and Studies," 11:1-2 (1960) 99-131
- Leclercq, Jean, O.S.B., "Problems Facing Monasticism Today," 16:1 (1965) 47-55
- Leclercq, Jean, O.S.B., "Monasticism in a World in Transformation," 22:2 (1971) 187-207
- Mareck, John, O.S.B., "New Methodology in Defining the Monastic Ideal," 16:1 (1965) 56-60
- Meyer, Louis, O.S.B., "Proposed Canon on Monastic Life," 17:3 (1966) 354-361 Noreen, Gladys Ruth, O.S.B.,

- "Monastic Life and the Theology of Play," 27:2 (1976) 187-198
Ohligslager, Maurus, O.S.B., "The Person Versus the Institution," 18:1 (1967) 107-116
Ohligslager, Maurus, O.S.B., "Does Monasticism Still Have a Mission?" 20:2 (1969) 272-280
Schall, James V., "Monastery and Home," 29:4 (1978) 307-319
Schmiedeler, Edgar, O.S.B., "The Benedictine Family Analogy," 2:3 (1951) 307-334
Seidel, George J., O.S.B., "Monasticism as a Ploy in Kierkegaard's Theology," 20:2 (1969) 281-305
Sheridan, Mark, O.S.B., "Monasticism: Flight from or Challenge to the World?" 21:3 (1970) 293-312
Smith, Hugh, O.S.B., "Siouan-Monastic Spirituality: Desert Connection," 30:4 (1979) 370-384
St. Gregory's Abbey, Three Rivers, Michigan, "Interview," 14:4 (1963) 531-545
Tschan, Robert E., "Monasticism--Dead or Alive!" 19:3 (1968) 281-290
Van Zeller, Hubert, O.S.B., "The Benedictine's Choice," 19:1 (1968) 64-68

A2. Some Monastic Themes

Abbot

- Hellriegel, Martin B., "The Office of Abbot," 8:4 (1957) 355-356
Eller, Jerome N., "Abba--Father," 13:2 (1962) 215-222
Rudloff, Leo, O.S.B., "Thoughts on the Blessing of an Abbot," 16:4 (1965) 529-535
Salmon, Pierre, O.S.B., "The Abbot in Monastic Tradition," 18:4 (1967) 429-442
Lienhard, Joseph T., S.J., "Sanius Consilium: Recent Work on the Election of the Abbot in the *Rule of St. Benedict*," 26:1 (1975) 1-15

Apostolate

- Tunink, Wilfrid, O.S.B., "The Apostolic Life," 14:4 (1963) 516-530
Hall, Sr. Jeremy, O.S.B., "Benedictines and the Mission Vocation," 15:1 (1964) 14-45
Theisen, Jerome P., O.S.B., "Monks and the Mission of the Church," 28:2 (1977) 167-179

Chastity

- Kinish, David R., O.S.B., "The Consecration of Virgins," 4:2 (1953) 115-134
Hart, Sr. Columba, O.S.B., "Consecratio Virginum: Thirteenth-Century Witnesses," 23:2 (1972) 258-274

Kardong, Terrence G., O.S.B., "John Cassian's Teaching on Perfect Chastity," 30:3 (1979) 249-263

Community

Shaw, Agnes, O.S.B., "Community: A Monastic Witness," 17:4 (1966) 409-435

Raabé, Augusta, O.S.B., "Koinonia: Its Biblical Meaning and Use in Monastic Life," 18:2 (1967) 189-212

Hickey, Philip, "The Theology of Community in the *Rule* of St. Benedict," 20:4 (1969) 431-471

Durken, Daniel, O.S.B., "The Community Implications of Conversion," 21:4 (1970) 470-477

Tkacik, Arnold, O.S.B., "Christian Monastic Fellowship in a Changing World," 23:1 (1972) 24-39

Weckman, George, "The Ashram, A Different Kind of Religious Community," 23:1 (1972) 98-112

Botz, Paschal, O.S.B., "Koinonia: Christian Community," 25:4 (1974) 485-493

Weakland, Rembert, O.S.B., "Community: The Monastic Tradition," 26:3 (1975) 233-250

Ripplinger, Joel, O.S.B., "The Biblical and Monastic Roots of Poverty in the *Rule* of Benedict under the Aspect of Koinonia," 27:3 (1976) 321-331

Endress, Richard, "Monastic Community: A Social Scientific Appraisal," 28:1 (1977) 41-66

Wathen, Ambrose, O.S.B., "The Exigencies of Benedict's Little Rule for Beginners: RB 72," 41-66

Larmann, Marian, O.S.B., "The Meaning of *Omnes Pariter* in RB 49.3," 29:2 (1978) 153-165

Larmann, Marian, O.S.B., "Contristare and Tristia in the RB: Indications of Community and Morale," 30:2 (1979) 159-174

Contemplation

Ohligslager, Maurus, O.S.B., "A New Dimension to Contemplative Life," 23:4 (1972) 469-480

Ohligslager, Maurus, O.S.B., "What is Monastic Contemplation?" 16:3 (1965) 386-395

Stevens, Clifford, "The Contemplative Witness of Thomas Merton," 26:4 (1975) 395-405

O'Rourke, James J., "Work, Leisure and Contemplation," 28:3 (1977) 351-372

Conversion

Durken, Daniel, O.S.B., "The Community Implications of Conversion," 21:4 (1970) 470-477

Discretion

Appel, Regil, O.C.S.O., "Cassian's *Discretio*--a Timeless Value," 17:1 (1966) 20-29

Raabé, Augusta M., O.S.B., "Discernment of Spirits in the Prologue to the Rule of St. Benedict," 23:4 (1972) 397-423

Gaffney, James, "An Unpublished Treatise of Augustine Baker on Discernment," 25:2 (1974) 235-245

Divine Office

Ohligslager, Maurus, O.S.B., "Renewal of the Monastic Office," 17:1 (1966) 30-40

Smyth, Damian, O.C.S.O., "Report on a European Conference on the Divine Office," 19:4 (1968) 546-553

Mitchell, Nathan, O.S.B., "Ordo Psallendi in the Rule: Historical Perspectives," 20:4 (1969) 505-527

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